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Yale Divinity Quarterly

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THE FUTURE OF THE SCHOOL

Dean Charles R. Brown

When this country entered the war, there were 127 students in the School of Religion. The men in this Department entered all branches of the service, so that our percentage of men in service exceeded that of any Graduate School in Yale. Our students became not only chaplains and Y. M. C. A. secretaries but were in the army, the navy, in aviation, and in other branches of service.

The attendance was reduced from 127 to 44. We are now gradually making our way back to a normal attendance, having enrolled this year, including graduates who are not taking work with reference to a degree, 114 men. We hope in another year to bring the attendance up to the standard before the war.

The moral effect of the war upon the young men is most manifest. There is a spirit of seriousness and thoroughness on the part of the student body which exceeds anything experienced during the period of my service on this Faculty.

The vast need of the world, the gravity of the situation in our land and in other lands, the necessity for uncovering deeper sources of motive and stimulus, and the imperative call for spiritual dynamic everywhere in solving the problems which have come as a huge and difficult inheritance from the war, all combine to deepen the sense of responsibility and to increase the consecration of the men in training for service.

The war made it impossible for us to solicit funds to increase our endowment and to strengthen further our teaching force. When normal conditions have been in a measure restored, we anticipate the securing of further endowment and the filling of certain needed chairs for the enlargement of our work.

We have a most important asset in the loyalty and affectionate interest of our twelve hundred living graduates of this School. The service they are constantly rendering in maintaining the high standards of the School and in turning the thoughts of candidates for the ministry and for other forms of Christian effort toward Yale is priceless.

In the year 1922 the School will round out one hundred years of honorable and useful history. We hope to be able to enter upon the second century of our work with enlarged facilities and with still greater promise of wide service to the Kingdom of God in the years that lie ahead.

THE RELATION OF THE ALUMNI TO THE SCHOOL OF RELIGION

Samuel C. Bushnell '77

It goes without saying that the graduates of the School of Religion ought to feel a deep and permanent interest in its welfare. For no matter how imperfectly it does its work judged by an ideal standard, —and all human institutions are imperfect—it greatly increase the efficiency of those who came under its influence. It took them at the last stage of their training and by a series of special and diversified professional studies prepared them for public service. They will always be in its debt as will everyone else who profited by their labors, because no one receives a benefit from another without becoming a debtor to all those who in any way qualified him for his work.

Ministers are by no means the only persons who should have the welfare of the School of Religion at heart. Every institution, from the kindergarten to the university, whose pupils have rendered any service to their fellow men, have a claim upon the good will of those who have thus been helped.

It is a long way, however, from the Primary Department to the School of Religion, and many fail to realize their obligation to remote benefactors. But ministers ought not to be so

unmindful. The benefit received from these theological instructors was too real and immediate, their relations with them too close and personal ever to be forgotten. Moreover, they were partners in a common enterprise which both of them believed to be of primary importance; namely, the bringing in of the Kingdom of God.

To this end they specialized in religious education both for themselves and for others; and any criticism of the School of Religion which comes from its Alumni, as a result of their own experience, has no other end in view than to make this kind of education more effective. For both parties have a common object, and no partnership should be closer and more constant than that of those who train men for the Christian ministry, and those who having received such training go forth to their various fields of labor, ever mindful of what they owe to their beloved instructors.

For who can have such an interest in the School of Religion as its Alumni? Why did they enter it if not thoroughly in sympathy with its object? How can they accomplish their aim regardless of the way in which the School of Religion continues to perform its task? How can men better honor their calling than by keeping in touch with the sources of supply?

Something more is needed than a special brand of college loyalty. For though identified with a particular University its School of Religion is cosmopolitan in spirit and universal in its aim. There is nothing provincial about an institution which says, "One is your Master, even Christ, and all ye are brethren." It is through its School of Religion that any college or university relates itself to the world as a whole. Other members of its Alumni may be nationalistic in spirit as to a large degree they are. The graduates of its School of Religion are international in spirit, because they have accepted the program of Christianity and are seeking to make the kingdoms of this world the kingdom of our Lord and Saviour Jesus Christ. With such an end in view it were inexcusable if they lost interest in that department of the University which stands for the best and grandest things. For this reason a higher degree of loyalty should be expected from the

graduates of the School of Religion than from any other body of the Alumni. Silver and gold they have very little of, but their Master had still less. His resources lay in another field from theirs. It is their high principle to work for the realization of ideals, and no finer service can be rendered to the graduates of the School of Religion than to help men to realize that not only the world but education itself needs to be Christianized. Otherwise it will remain narrow and provincial, as most institutions are, and as some Schools of Religion are. They are frankly sectarian, and therefore limited in their influence.

It is possible, however, for a School of Religion to be so broadly Christian in spirit as to relate itself to the religious needs of mankind, and thus give to the University world-wide affiliations. Only so can it fully enter into fellowship with Him who though born a Jew, opened the Kingdom of Heaven to all believers of whatever race or nation, because of his spiritual relationship to all men everywhere. His own race repudiated him because he would not accept their narrow program of national aggrandisement. With a purpose of grace for all mankind, and a capacity for service which was unlimited, he refused to restrict himself to a single race but assumed the task of universal leadership. "I, if I be lifted up from the earth, will draw all men unto myself." A School of Religion which is loyal to such a Master will conceive of its work in the broadest way, and plan as He did for ideal results. It will gain inspiration from the greatness of its task, rejoicing that it deals with such huge dimensions. By being true to its high calling it will not only better its own standing among the other schools of the University but win distinction for the University itself throughout the world. All that we need is to renew our faith in what the School of Religion stands for, to realize its vast importance to the modern world. Colleges were established in America more than a hundred years ago, primarily to furnish a supply of learned and godly ministers. Is there no need of such men today? Will the present generation of ministers think only of themselves, or will they co-operate with the School of Religion and its friends to increase the esteem in which it is held, and greatly enlarge

the number of those who are planning to enter the Christian ministry?

In view of the great advantages which Yale confers upon its School of Religion, and the service which the School of Religion with its splendid cosmopolitanism confers upon Yale, every graduate should rejoice in the relationship thus established, and do whatever he can to extend its influence.

THE RECORD OF GRADUATES AND STUDENTS OF THE YALE SCHOOL OF RELIGION IN THE WAR

Henry B. Wright

It is as yet too early to attempt to put into permanent form the story of what graduates and students of the School did in the Great War of 1917-18. The data available in the University and School files are incomplete, and in many instances unverified. In the nature of the case, no final record can be expected for many months to come. But sufficient material is at hand to indicate clearly a few facts about the extent and quality of the service which our former students rendered to the nation in the hour of crisis. The story is an honorable and an inspiring one.

Although the School will celebrate its centenary in 1922, the University has granted the B. D. degree only since 1867. Of the 1223 men who had graduated before the outbreak of the war in 1917, over 1000 were living. Technically all these were exempted from military service by the provisions of the draft law. Furthermore, owing to the fact that the B. D. degree is not generally secured before the age of twenty-five, not over 150 at the most of these 1000 living graduates fell within the age limits of the draft. And when it is remembered that the best interests of all concerned in general require that a clergyman establish his family before entering upon the duties of his first parish, it is clear that the percentage of those who were not assigned to deferred classification in the draft be-

cause of marriage must have been exceedingly small. Whatever service our students rendered was therefore that given freely in enlistment rather than under compulsion.

Before America entered the war Robert E. Fairgrieve had joined the Canadian Army. He rose to the rank of First Lieutenant, and died of wounds received in action on November 24, 1917.

Fifteen other graduates and former students, aside from chaplains, served in combatant units in the British, Canadian and United States armies, one ranking as Lieutenant-Colonel, one as Major, one as Captain, and the majority of the rest as Lieutenants.

Twenty-two secured appointments as Chaplains and saw service with the Regular Army, the National Guard units, the National Army and the Navy. Tyler, of the 82nd Division, was wounded in the Argonne. Petty, of the 26th., received a decoration and was promoted to Major for gallantry in action.

Sixty-five graduates and former students served with the Army or Navy Y. M. C. A., twenty-six of these overseas in England, France, Mesopotamia and Russia. Maurer was gassed while on duty with his division. Two graduates were with the American Red Cross; one was appointed Camp Pastor; and two were engaged in Governmental service. No record of the work of former students of the School would be complete without mention of the invaluable services rendered by Macfarland as Secretary of the Federal Council of Churches and of the Bureau of Army and Navy Chaplains.

When war was declared in the spring of 1917, there were enrolled in the School 127 men, including resident graduates and special students. Practically all were technically exempt from service. It must ever remain a source of pride to the School that, in spite of this, the percentage of its students in service compares favorably with that of any school of the University. Twenty-three men enlisted in combatant units,—sixteen of these in the Infantry, two in the Artillery, and one each in the Navy, Engineers, Field Hospital, Signal Corps and Tank Corps. A majority saw service overseas. Stewart was advanced from the rank of private to that of Captain. Six other men received army appointments as Chaplains. Of these

Phelps was cited for bravery under fire.

Of the eleven men who were accepted as Army and Navy Y. M. C. A. Secretaries, three served overseas. Coyle was taken prisoner by the Bolshevik Army.

A word should be added regarding the contribution made by the School to the literature of the war. The volume, "Religion and the War", edited by Prof. Sneath, is starred as worthy of special notice in the bibliography on "The War and Religion" issued by the Federal Council of Churches. Prof. Bacon's articles on the Christian argument against pacifism had wide influence in England and America. Both of the pamphlets published by the Y. M. C. A. to suggest ideals to soldiers and sailors were written by Yale School of Religion Men. "The Soldier's Spirit" by Stewart had a circulation of over half a million copies and was probably the most effective pamphlet distributed in the camps during the war. "A Sailor's Questions", written by Lobingier, was the inspiration of the remarkable work done for our sailors at the Great Lakes Training Station.

I cannot refrain from referring to one other contribution made by the School, which, while not falling directly under the head of the alumni or student record, was the inspiration of much of it. The clear vision and incisive public utterances of the Dean of the School as to America's duty even before war was declared, his firm stand against exemption for ministers or divinity students, his sane and practical counsel as a member of the co-operating committee of the War Work Council of the Y. M. C. A., and his leadership of public thought through pulpit and press in many towns and cities where our alumni were living, will, I venture to predict, be found to have played no small part in the extent and quality of the results when the final record of our alumni and students in the war is written.

WHAT SOME ALUMNI ARE DOING

To chronicle the doings of the more than eleven hundred living alumni of the Yale School of Religion would take far more space than is available in this number of the Quarterly. It may be of interest to report, however, certain items of news that have come back to the School, concerning recent movements and doings of some of the alumni, beginning with the later graduates.

Rev. W. Vernon Lytle '19 has been called as district secretary of the Congregational Education Society for four New England States—Maine, New Hampshire, Vermont and Massachusetts. It will be his duty to promote religious education in that area. This work was formerly in charge of the Reverend Arthur W. Bailey, '00, who has been called to the teaching pastorate of the Second Congregational Church at Holyoke, Massachusetts.

Rev. Henry D. Holt '18 has been called to teach Bible in St. John's Episcopal College, Shanghai, China.

Roland H. Bainton '17 was engaged in reconstruction and relief work in France during the later part of the war. He has been studying this year at Paris and Basle. He returns to New Haven at the opening of the second semester and will teach Professor Bacon's courses in New Testament during his absence for the remainder of the year.

Rev. Fay E. Livengood '17 is now a missionary of the Disciples Church in India at Jabalpur, Central Provinces. In addition to general missionary work he teaches classes in the Mission College. He expects to give some special attention to Moslem work for which former residence in Turkey under the American Board will aid greatly.

Rev. Harry L. Meyer '17 has been called to be associate pastor and director of religious education in the First Congregational Church, Detroit, Michigan.

Ray E. Phillips '17 has the commendable custom of sending a bulletin to his friends at home every once in a while. One has just been received, telling of his happiness and progress as director of Institutional Church work for the miners at

Jeppes, Johannesburg, South Africa.

Rev. E. E. White '17 is at Tirumangalam, South India, as a missionary of the American Board at Madura Missions. He has passed the second year's examinations in Tamil and is beginning to give full time to evangelistic work.

Rev. Schuyler Pratt '17 after two years' service in the army where he participated at Saint Mihiel and in the Argonne drive has been made rector of All Saints' Church, San Francisco, California.

Dumas Malone '16 is back at Yale after two years' service in the army. He has been appointed instructor in the department of history in Yale College.

Rev. John W. Rahill '16 after a year and one-half of service for the Y. M. C. A. with the army in Russia was called to the pastorate of the Congregational Church, Greely, Colorado. Greely, it will be remembered, is the center where started what has come to be known as the Colorado plan for the correlation of Bible study with public education, and Rahill is throwing himself with enthusiasm into those aspects of his work which are associated with the later developments of this plan.

Rev. J. Leslie Lobingier '15 after service with the navy has found an opportunity for genuinely constructive work as the executive head of the newly instituted city system for religious education in which the churches of Chicago are uniting.

Rev. Clarence Reidenbach '15 received the degree of Doctor of Philosophy from Yale in 1918. He is now pastor of the Downey Avenue Church of Disciples in Indianapolis. This is the college church for Butler College, and is attended by most of the faculty and students of that Institution.

Rev. Emory B. Smith '15 is pastor of Lincoln Memorial Church, Washington, D. C., which is one of the largest, most successful and promising of the colored Congregational Churches.

Rev. John C. Archer '14 is now Assistant Professor of Missions in the Yale School of Religion. He served during the year 1917-18 under the Y. M. C. A. as Director of Education for the British Forces in Mesopotamia, a position for which his experience as a missionary in India had helped to fit him,

since a third of the Forces were native Indian. He organized the educational work of the Association in this area.

Mimms W. Lee '14 is state secretary of Y. M. C. A. work in Virginia.

Rev. Elmer K. Mould '13 after three years pastorate in the Reformed Church at Little Falls, New Jersey, has been called to the chair of philosophy in Elmira College.

Rev. William A. Tate Ph. D., '13 after a successful pastorate in Georgetown, Conn., has been called to Wailuku, Maui, Hawaiian Islands, where he will relate himself in active fashion to the men employed in the great sugar plantation.

Rev. Seeley K. Tompkins '13 after five years' successful pastorate in Cincinnati has been called to the South Congregational Church at Brockton, Mass., which is one of the largest churches of the denomination, and has a Sunday School enrollment of fiften hundred.

Rev. Myron L. Pontius '12 has become pastor of the Central Christian Church in Jacksonville, Illinois, a church of 1400 members.

Rev. Ernest E. Youtz '12 has become assistant pastor and director of religious work in the Tompkins Avenue Congregational Church, in Brooklyn. This is the largest Congregational Church in the United States.

Rev. Hugh Hartshorne, Ph. D., '11, who is assistant professor of religious education in Union Theological Seminary, has just published a book entitled "Childhood and Character" which takes its place as the best manual of child study yet published for the use of pastors, parents and teachers of religion.

Rev. C. Sturges Ball '11 is now pastor of the Associate Congregational Church in Baltimore, Maryland.

The Congregational ministers of New Haven rendered notable service during the war. Among those with the Y. M. C. A. abroad were Rev. Oscar E. Maurer, D. D. '06, pastor of Center Church, Rev. Roy M. Houghton '05, pastor of the Church of the Redeemer, Rev. Harris E. Starr, '10 pastor of Pilgrim Church, Rev. Harry R. Miles '92, pastor of Dwight Place Church. The Rev. Orville A. Petty (Ph. D. '15 and Hon. D. D. '19) was the much beloved chaplain of the 102 nd regiment

and received the Croix de Guerre for valor in action. Rev. Robert C. Denison D. D., pastor of United Church served for one year abroad as a major in the Red Cross. Rev. Albert R. Brown '05, pastor of the West Haven Church, was in the Y. M. C. A. service in the camps on this side.

Rev. W. Irving Maurer '09 has been called as pastor of the First Congregational Church, Columbus, Ohio, where Dr. Washington Gladden was pastor for over thirty years.

Lorne W. Barclay '09 is director of the Boy Scout movement in America. His office is at 200 Fifth Avenue, New York City.

Rev. D. Webster Kurtz D. D. '08 is president of McPherson College, Kansas, which claims to send a larger number of its graduates into the ministry than any other college in America.

Rev. Benjamin F. Wyland '08 is now pastor of the Union Congregational Church in Worcester, Mass.

Rev. Hugh E. Brown '07, after six years' successful work in Seattle, Washington, has been called to the pastorate of the Congregational Church in Evanston, Illinois, seat of Northwestern University.

Rev. Harry O. Pritchard '06 formerly president of Eureka College has become general secretary of the Educational Society of the Disciples of Christ, with head-quarters in Indianapolis.

Rev. Marion L. Burton, Ph. D., LL. D. '06 formerly president of Smith College and since 1917 president of the University of Minnesota, has accepted the presidency of the University of Michigan.

Rev. Donald J. Cowling, Ph. D., D. D., '06 as president of Carleton College, has added nearly one million and a half dollars to its resources. He was the first president of the American Association of Colleges and was instrumental in establishing the National Council of Education, of which he was the first chairman and through which notable service was rendered during the war.

Rev. Shirley J. Case, Ph. D. '04 is professor of Early Christian History and New Testament Interpretation in the University of Chicago. He has recently published books on The Messianic Hope and The Revelation of John, which are rendering excellent service in combatting the exaggerated pre-

millenialism now rampant in some quarters.

Rev. Ernest G. Guthrie '04, pastor of the Union Congregational Church, Boston, Mass., was called abroad twice by the British Government and by the United States to speak in the military camps in England and in France.

Rev. Albert W. Palmer '04 after building a new church and rendering effective service in Oakland, California, has been called to be pastor of the Central Union Church, Honolulu, Hawaiian Islands.

Rev. Robert E. Brown '04 has returned from war service in France to his pastorate of the Second Congregational Church, Waterbury, Conn. His church is rendering exceptional service in establishing relations between employers and their men.

Rev. James E. Gregg '03 has been called from the pastorate of the Congregational Church at Pittsfield, Mass., to be president of Hampton Institute, Hampton, Virginia.

Rev. Paul M. Strayer '03 is the successful pastor of the Brick Presbyterian Church, Rochester, New York and is well known as the author of "The Reconstruction of the Church".

Rev. Toraji Makino '02 is professor in the Theological School of Doshisha, Kioto, Japan.

Rev. Josiah Sibley '02 after a successful pastorate in Tennessee has been called to be pastor of the Calvary Presbyterian Church, San Francisco, the leading church of that denomination around the Bay.

Ernest R. Groves '01 is professor of Sociology in the New Hampshire College of Agriculture and Mechanical Arts, and is the author of "Moral Sanitation."

Rev. Frank M. Sheldon D. D. '01 is general secretary of the Congregational Education Society and of the Congregational Publishing Company, with head-quarters at 14 Beacon Street, Boston.

Prof. Eugene W. Lyman '99 formerly professor of theology in Oberlin Theological Seminary, has been called to the professorship of the philosophy of religion in the Union Theological Seminary. His latest book is entitled "The Experience of God in Modern Life".

Rev. Lewis T. Reed '99 is pastor of Flatbush Congregational Church, one of the most flourishing and rapidly grow-

ing Congregational churches in greater New York.

Rev. Frederick H. Lynch '97 is editor of "Christian Work" New York. He is also secretary of "The Church Peace Union", formed by Andrew Carnegie, to promote the spirit of arbitration among the nations.

Rev. Charles S. Macfarland Ph. D. '97 as secretary of the Federal Council of Evangelical Churches has rendered notable service to this country and to the cause of the allies and of Protestant Christianity generally during the period of the war.

Rev. William H. Short '97 is executive secretary of the League to Enforce Peace, New York.

Rev. H. Franklin Rall, Ph. D., D. D. '97 formerly president of the Iliff Divinity School, has become professor of theology in Garret Biblical Institute, Evanston, Illinois. His recent books include a text book for college classes on "A New Testament History" and a "Life of Christ" for use in Bible study classes.

Rev. Miles B. Fisher D. D. '97 after six years service as secretary of Missionary Education for the Congregational Society, has become secretary of the Department of Missionary Education of the Interchurch World Movement, with head-quarters in New York.

Rev. Shepherd Knapp D. D. '97 is pastor of the Central Congregational Church, Worcester, and a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions. He served one year in the army in France.

Rev Charles N. Thorp '96 after a succesful pastorate in Deluth, Mnnesota, has been called to the First Congregational Church, Holyoke, Massachusetts.

Prof. William F. Bade Ph. D. '95 is professor of Old Testament in the Pacific Theological Seminary, Berkeley, California.

Rev. Parley P. Womer '95 a president of Washburn College is successfully engaged in increasing the endowment fund of that institution.

Clifford W. Barnes LL.D. '92 has a unique work as director of the Chicago Sunday Evening Club, which meets in Orchestra Hall, Chicago. He teaches the Bible class, is responsible for the program of speakers, and is in executive charge of work

in the organization. He was sent abroad by the Government on a commission for Red Cross work in the Near East.

Rev. Samuel H. Woodrow D. D. '92 is pastor of Pilgrim Congregational Church, St. Louis, Missouri.

Rev. Stephen B. L. Penrose D. D. '90 recently celebrated his twenty-fifth anniversary as president of Whitman College, Walla Walla, Washington.

Rev. Edward L. Smith D. D. '90 is corresponding secretary of the American Board of Foreign Missions, New York.

Rev. Howard A. Bridgeman D. D. '87 is in a position of great influence and responsibility as editor of "The Congregationalist".

Rev. Edward S. Parsons L. H. D. '87 has been called to the presidency of Marietta College.

Rev. Cornelius H. Patton D. D. '86 as general secretary of the American Board of Foreign Missions recently made a tour of the world in the interest of a survey of the missions of the Board. Every church member ought to read his recent book entitled "World Facts and America's Responsibilitty".

Rev. Edward M. Noyes '82 recently celebrated the twenty-fifth anniversary of his pastorate at Newton Center Congregational Church, Newton Center, Massachusetts.

James H. Tufts Ph. D., LL.D. '89 is professor of philosophy and Dean of the Senior Colleges in the University of Chicago. He has recently published an extraordinarily useful book on ethics for the use of high school students, entitled "The Real Business of Living". It is quite as interesting for the general reader as for the students for whom it was primarily intended.

BOOK REVIEWS

The Spread of Christianity in the Modern World. By E. C. Moore University of Chicago Press. [1919.] Pg. 352. $2.00

This is the best survey, within so small a compass, of the history of missions since the beginning of the modern era. Part I furnishes a background of general history and concludes it with a fine chapter on Missionary Theory and Instrumentalities. Part II deals with the main facts of the modern

era in India, Japan, China, the Moslem World, Africa, the Americas, and the Islands.

Very full and useful references are provided. Slight errors —eg. 1913 as the date of the Chinese Revolution (p. 206), 614 and 618 for the fall of Jerusalem and Alexandria respectively (p. 215), questionable use of the term "caliphates" (p. 215)— do not really mar the book nor detract from its value as being scholarly and yet usable, and unusually keen in the analysis of problems and events. The book is one of that excellent series issued by the University of Chicago for religious educational purposes. It will go very well for general reading and reference, and for use in the upper grades of the Sunday School.

J. C. Archer

The Conscience and Concessions: How may the individual become related to the Many. By Alfred Williams Anthony, D. D., M. D. New York, Fleming H. Revell Co., [1918] Pg. 270.

Dr. Anthony has made a timely study. In these days when united effort is demanded in so various spheres of action, social, political and religious, the question constantly arises as to how far the preferences of the individual should be subordinated to the wishes of the majority. How can I maintain a proper and self-respecting liberty of conscience, yet submit my liberty to the collective conscience of the many? If I do not so submit, how can I further those great common enterprises in church and state with which human welfare seems bound up? These are very practical questions with far-reaching bearings on problems of national service, social reform and church unity. Dr. Anthony discusses these various aspects in brief paragraphs from many points of view with helpfulness of suggestion. The volume is one to stimulate thought.

Williston Walker

The Revelation of John; by Shirley Jackson Case, Ph. D. University of Chicago Press, [1919.]

This is not a commentary but, as the title puts it, a "Historical Interpretation" of a book which has suffered many

things for many generations from every kind of interpretation except the historical, i. e. the plain meaning as the author meant it for his own times interpreted in the light of these times.

Prof. Case is a thoroughly competent guide to those times and their conflicting currents of religious thought. He writes a plain and simple story for the laymen who reads only the English text.

B. W. Bacon

What the War Has Taught Us. By Charles E. Jefferson, D. D. Fleming H. Revell Company. 258 pp. $1.50 net.

The twenty sermons in this volume were delivered in the Broadway Tabernacle on Sunday evenings from January to Easter in 1919. Naturally the preacher deals not so much with the facts which political economists, statesmen, educators, scientists, and sociologists may have learned as with the great religious lessons, for which the terrible experiences of the last few years have furnished new arguments and thrilling illustrations. Once more in the crucible of life the teachings of Jesus have been put to the test and found true. Dr. Jefferson discusses such themes as the mind's thirst for God. the naturalness of prayer, the power of faith, the need of sacrifice, the open road to Christian unity, the ugliness of sin, the place of death, and the indispensableness of Christianity. The series is marked by the author's well-known spiritual insight, intellectual vigor and literary charm.

Henry H. Tweedy

"Citizenship of Two Worlds." Fleming H. Revell Co., publishers. Sermons by Dr. C. B. Williams Prof. in the Baptist Theological Seminary Fort Worth, Texas.

This volume shows Dr. Williams alive to what is going on in the world about him and also to the impulses that bring citizenship in the kingdom of heaven. He urges application to religion of the direct effective conduct, common in the day's work. The sermons abound in good illustrations, and

are forceful, but sometimes at the expense of balanced judgment, as in the following statements regarding President Wilson.

"That great man that stands yonder, in his stalwart character, is the equal of Washington in his patriotism, the superior of Thomas Jefferson in his democratic ideals, the superior of Abraham Lincoln in his broad sympathetic humanitarianism, the superior of U. S. Grant as a military manipulator and tacticin, and the superior if possible of the saintly McKinley in the beautiful spirit of his private life".

On the whole the volume shows a wholesome combination of good sense and Christian idealism.

Harry R. Miles

SCHOOL NOTES

Most of the men of the School were fortunate enough to be at their homes at Christmas time, but there were a few who found it impossible to do so and were forced to remain in New Haven. Those who did stay in New Haven, however, were well taken care of and had very enjoyable times. Much credit for the success of the holiday socials should be given to Mr. Reese Higgs Bowen, who proved to be a past master at driving away the feeling of loneliness.

One of the big occasions of this year was the Student Volunteer Convention held at Des Moines, Iowa. The School was represented at this Convention which took place during the holidays by Messrs. Steady, Hine, Wolf, Reid, Roddy, Bau, Bosman, and Brumbaugh. The men brought back a very good report and the Cenvention was undoubtedly one of the big religious events of the year.

A change for the better has taken place in the Leonard Bacon Debating Society. Hitherto the program has consisted of a formal debate with three speakers on a side and a decision given by the judges as to which side did the most effective debating. Now the plan is to have the program consist more of a discussion of some current question. The discussion is led by two men and is then open to the entire Society. At the end of the meeting a vote is taken on the merits of the question, and in this way the sentiment of the School is brought to a head on the big public questions of the day.

Prof. B. W. Bacon, of the New Testament Department, has sailed for England where for the next few months he will give a course of lectures at Oxford. On leaving England he will go to the Near East on an excavating expedition. During Prof. Bacon's absence his place on the Faculty will be taken by Mr. R. H. Bainton. Mr. Bainton graduated from the School in 1917 and has since taken graduate work at Yale and at Paris.

The inter-class hand-ball tournament has just been finished, and as has been the case in every tournament held so far this year the Seniors came out on top. The Senior team composed of Schwartz, Wigfall, Iseley, and Markham won all but one of their matches and demonstrated that beyond the shadow of a doubt they were the class of the School in hand-ball.

It devolved upon the Senior Class to present the first class entertainment of the year and as in everything the Seniors did themselves proud. The entertainment was given the Thursday evening before Christmas. One of the features of the evening was the singing of Schwartze's Sextette. The real feature of the evening, however, came when the Senior wives made their appearance. They gave a play which was pronounced undoubtedly the best ever given in Lowell Mason Room. The cast was composed of Mrs. Malouf, Mrs. Wilcon, Mrs. Markham, Mrs. Culver, and Mrs. Smith. The School quartette added to the enjoyment of the evening by rendering several selections.

At a recent meeting of the basket-ball candidates Mr. Schwartz was elected captain of the team and Mr. Cummins was elected manager. Practices are now being held daily and a large squad is reporting. A strong schedule is being arranged which will include games with Boston University, Hartford Seminary, and Union Seminary. The School is giving splendid support to the team.

The first basket-ball game of the season was played Friday, January 23, when the School's "Fighting Five" lined up against the fast moving School of Music team. The School team emerged a victor by the score of 38 to 26. Of course the team showed lack of team work but this will be remedied by practice. The big feature of the game was the large number of men in the squad. Captain Schwartz used no less than fourteen men in the game and all of them showed promise.

The Social Department of the School under the direction of Mr. Wolf has ministered well to the needs of the students. Socials are held about every two weeks in the Lowell Mason Room. The meetings are very informal and a very good program is always given. Particularly interesting and enjoyable have been the holiday socials. At Thanksgiving, Christmas, and New Years programs appropriate to the season were arranged and those who were unable to visit their own homes at these times were made to feel at home in the Lowell Mason Room.

Mr. A. B. Bedford who was a student at Columbia, Mo., in the University and also in the College of the Bible but who is now a student at Yale School of Religion and at the same time is preaching for a Union Church in the suburbs of New Haven, was married at Sedalia, Mo., December 24th to Miss Violet Mitchell.

Mr. Philip C. Jones, of the Junior Class, was married on November 25th to Miss Elsie B. Shunack, of Meriden, Conn. Mr. Jones has lived in Meriden for four years past and is Associate Pastor of the First Congregational Church there. He and Mrs. Jones will continue to reside in that city.

The Senior Class is glad to welcome back Mr. Albert F. Coyle, who was formerly in the class of 1918. When America entered the war, Mr. Coyle served throughout, and after the armistice, he went to Russia in the interests of the Y. M. C. A. He was captured by the Bolshevik Army and had many interesting experiences, which he is putting together for publication in book form.

Yale Divinity Quarterly

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EDITORIAL

The present number of the Yale Divinity Quarterly is sent to all alumni of the institution. The editors hope that it will bring them welcome news of the School and some of their own associates in the life here.

The next number of the Quarterly will be devoted to a selected and annotated bibliography of books which are likely to be of service in a minister's library. This bibliography is being prepared by the Faculty of the School and the number containing it will be sent, as is this number, to every alumnus.

After the publication of this bibliographical number, which will conclude the present volume, the Divinity Quarterly will pass out of the hands of the present staff and will no longer be a student publication, as the Faculty of the School voted at a recent meeting to take it over and to publish it hereafter as a quarterly bulletin of the School, to be sent without charge to all the alumni and present students. It is hoped that this arrangement will enable the School to keep more fully in touch with its alumni. Others than the alumni and present students who desire to secure it may continue to subscribe at the present rate.

Three items of interest deserve mention and promise good things for the musical life of the School. The first is a gift of money, which has made possible the rebuilding of the piano in the social room. That time-worn instrument had furnished a deal of pleasure at various gatherings; but it had reached a stage in which it gave less pleasure than pain. Repairs to the sounding board, new strings and felts, and a complete overhauling of the mechanism have done much to create a new piano, which should render good general service for years to come. A modern instrument for use on formal occasions is still needed, and it is hoped that a donor may be found.

The second item is the purchase of a Victrola, made possible by friends of the school. This will be used not only in the course in Practical

Church Music, but on social evenings, for talks preparatory to musical events in the University, and for informal discussions of music and musicians.

The third matter of interest is the formation of a class in song-leadership and community mass singing, which is being conducted by Mr. R. B. Culver. During Dr. Mott's campaign among the colleges Mr. Culver had charge of the music. At the Headquarters of the War Work Council of the Y. M. C. A. it was his task to secure song-leaders and to direct their work in the camps. Unless absolutely devoid of musical ability, most ministers, missionaries and social workers find it necessary at times to lead in singing and to co-operate with song-leaders. For all such the course should prove to be both pleasant and profitable.

The Y. M. C. A. Group in the Department of Religious Education of the Yale School of Religion was organized in 1914. The regular curriculum leads to the B. D. degree after three years of study. Provision is now made for complete training for the General Secretaryship, The Student Secretaryship, the Religious Work Secretaryship, the Industrial Secretaryship, and the Boys' Work Secretaryship. Fifteen men are taking the courses this year, and the Faculty expect to recommend the first candidate for the B. D. degree in the group next June. Professor Wright has charge of the work in Association History and Polity and in Personal Evangelism, and Messrs. McKim, Crossman and Loomis of the New Haven City Association Staff, all three of whom hold lectureships on the School Faculty, give instruction in Association Administration, Industrial Service and Boy's Work respectively. The group has recently organized the Richard C. Morse Club which meets monthly for the discussion of current Association problems. The subject in the association seminar conducted this year by Professor Wright is "A Standard Program for Men of Twenty-one to Thirty-one years of age, based on the reports of the various War Commissions".

To assert that the Des Moines Student Volunteer Convention, which ten representatives of the School of Religion attended from Dec. 31 to Jan. 4, was the largest gathering of students ever assembled for a religious purpose is a significant fact, coming, as it does, after the release of many of these delegates from a life and death on the French front, and as the nations are facing grave problems of realignment and interracial adjustment. The future of the world, particularly its non-Christian sections, depends very largely upon attitudes and purposes assumed and formed by leaders of thought and action now and in the immediate future.

The Paris Peace Conference has done its work and delivered its decisions; and never was dispeace so universal as to-day, whatever may be the ultimate outcome of its pronouncements. But surely Christian students are to be the formers of public opinion and the forerunners of future progress the world around, from whose determinations better results may come. Just as the eleven million dead on the Western front shed their blood before they were thirty to bring liberty to a threatened world, so these seven thousand five hundred delegates in their twenties at DesMoines must know the possibilities of living in this critical time, must have their eyes directed to the world-wide fields of opportunity. No one thinks any longer of danger and hardness as obstacles in the way of any calling; softness and ease are reasons for choosing something absolutely different, a strenuous field.

Hence it was that this eighth Convention of the Volunteer Movement came together as a great post-bellum Council of Holy War. Its head was Dr. John R. Mott, perhaps the foremost Christian leader in all the world. Aiding him were experienced men and women from all parts of the thin-flung battle-line and other valient toilers at the home base. For four and a half days students had but one dominant thought, as speaker after speaker laid before the vast Colisseum audience the strength of the offensive, the triumphs already achieved, the strategy required for the forward movement, the necessity for commensurate reinforcements fully equipped physically and intellectually and armed with the panoply of God. As the hundreds of men and women from the mission offices and foreign fields looked from the platform to the sea of faces before and above them, new courage and strength came to them. None of them were ready to cry out "Nunc Dimittis," but rather they thanked God for the multitudes who out of that Convention would in due time be speeding on their way to reinforce them the world around. Eager young manhood and womanhood were there beyond precedent; inspiring and moving addresses abounded; a spirit of prayerful willingness to be led of God was a common experience; the place for each delegate in this new campaign was indicated; the secret of power was again voiced in the many echoes of "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations,.....and lo, I am with you always, even unto the end of the world." And now the true test of Des Moines—"The monks"—remains, are these thousands to be obedient to the heavenly vision, to the Divine Call "Who will go for us?"

ALUMNI NOTES

Raymond W. Cross '19 is pastor of the First Congregational Church of Waterloo, Iowa. He writes of the possibilities and continual growth of this down-town Church.

Abbo E. Abben '19 is studying at Dubuque (Iowa) Seminary, while serving the First Presbyterian Church of Cascade, Iowa. He wrote in to get news of his old classmates.

C. F. Campbell '17 is doing supply preaching in and about New Haven. Rev. Campbell is an expert accountant and is still in touch with this branch of work.

Karl O. Thompson '07 has been made head of the department of English at Case School of Applied Science Cleveland, Ohio.

Rev. William Beardsley Hubbard, of the class of 1881, passed away at Centerbrook Connecticut, on December 4, 1919. He served several pastorates in South Dakota and Minnesota before coming to Centerbrook in 1907.

Dr. W. A. Shelton '08 of Emory University, Atlanta, has joined a party, headed by Dr. Breasted of the University of Chicago, which will make explorations in Egypt.

Clair F. Luther '92 has been called to the First Congregational Church of Oxford, Mass. Mr. Luther writes that he has a complete file of the Yale Divinity Quarterly and would like to know of anyone who desires to secure it.

Rev. R. G. Clapp, '03 formerly of the First Trinitarian Church of Lowell, Mass., has accepted a call to the Walnut Hill Congregational Church, Cincinnati, Ohio.

Clifford G. Thompson '10 is still at the head of the Department of Philosophy at Central College, Fayette, Mo.

Rodney W. Roundy '04, who had served Churches in Ludlow, Vt., Hartford, Conn., and Keene N. H., before taking up work with the American Missionary Association, has now become Associate Executive Secretary of the Home Missions Council.

Wayne Edwards '19 has just reached his Missionary post. His address is San Fernado, Union, Philippine Islands.

R. C. Truet '19 is now chaplain in the U. S. N. and is stationed at the Marine Corps Barracks, Port Ano Prince, Hayti. Mr. Truet was married just a few months ago.

E. H. Secrest '19 is secretary of the Student Y. M. C. A. at the Georgia School of Technology, Atlanta.

Ralph M. Timberlake '11 has been called to the pastorate of the First Congregational Church of Dalton, Mass.

S. G. Theodore '19 is now studying at Mansfield College, Oxford. He intended studying at Edinburgh this year; but after visiting both universities, he decided to spend the remainder of the year at Oxford.

F. H. Von Den Sump '14 has recently been installed as pastor of the Trinitarian Congregational Church, New Bedford, Mass.

W. K. Allen '19 who for a time was considering the mission field, has accepted a pastorate in Marbury, Md.

R. W. Goodloe '19 who has recently married has taken the pastorate of the Southern Methodist Church, Frederick, Okla.

Vernon W. Cook '14 has just returned from two years service in France. He has been called to the Congregational Church, Western Springs, Ill.

I. O. McLaughlin '18 who served two years with the U. S. Army is now studying at Oxford, having been appointed Rhodes Scholar from Oklahoma.

E. W. Harrison '18 has been called to the pastorate of the First Christian Church, Topeka, Kansas.

John H. Grant is now pastor of the First Congregational Church, of Elyria, Ohio.

Wilburforce University has conferred an M. A. degree on N. B. Allen, who is now General Secretary of the new $130,000 colored Y. M. C. A. at Columbus Ohio.

A. L. Cloyd '18 and wife started west on December first to make a trip around the world. They will visit Mrs. Cloyd's parents in Sydney, Australia.

THE SCHOOL RESUMES ITS OLD NAME

By a vote of the corporation of Yale University at its last meeting the name of the School was changed from that of School of Religion, which it has born since 1914, to its old familiar historic title, Yale Divinity School.

The reason which induced the change of six years ago was a desire to emphasize the significance of instruction of religion in Yale in its broad aspects, whether those taught should be aiming at the pastorate or intending to serve the social and philanthropic needs of men, or simply to be thoughtful and efficient laymen. The School relinquishes none of these wider ideals of service. There has been established this year, however, in the Graduate School, a Department of Religion, manned by teachers from our School in large part but intending to give advanced instruction in the more scholarly aspects of the History and Philosophy of Religion, and leading to the degrees of M. A. and Ph. D. These will be given on the same basis of thorough research which now obtains in other Departments when these degrees are the goals. It is to be noted also that similar degrees may now be obtained in Religious Education through the newly established Department of Education. Looked at from the University point of view these changes betoken a broadening emphasis on the importance of the study of religion at Yale. Our School will continue, as it has been in the past, primarily the seat of professional training for the duties of the pastorate, the work of missions, and the activities of social service and religious education.

It is evident, however, that the existence of a Department of Religion and a School of Religion would lead to confusion. The meaning of the title School of Religion has been misunderstood, it not being realized that it was the old Divinity School under a new name. Many of the alumni have also regretted the change. For all these reasons it seemed wise that the ancient designation, Yale Divinity School, should be resumed. The name is distinctive and honored by nearly a century of use. We believe that when the reasons impelling to this change are considered the restoration will be generally approved.

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